Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Haqqah

Revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

الْحَاقَّةُ

69:1 Al-Haqqah!

مَا الْحَآقَّةُ

69:2 What is Al-Haqqah?

وَمَآ أَدْرَاكَ مَا الْحَاقَّةُ

69:3 And what will make you know what Al-Haqqah is?

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ

69:4 Thamud and `Ad denied the Qari`ah!

فَأَمَّا ثَمُودُ فَأُهْلِكُوا۟ بِٱلطَّاغِيَةِ

69:5 As for Thamud, they were destroyed by the Taghiyah!

وَأَمَّا عَادٌ فَأُهْلِكُوا۟ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

69:6 And as for `Ad, they were destroyed by a wind, Sarsar `Atiyah!

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَـنِيَةَ أَيَّامٍ حُسُوماً فَتَرَى
ٱلْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ

69:7 Which Allah imposed on them for seven nights and eight days Husum, so that you could see men lying toppled, as if they were trunks of date palms, Khawiyah!

فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ

69:8 Do you see any remnants of them?

وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُ وَٱلْمُؤْتَفِكَـتُ بِٱلْخَاطِئَةِ

69:9 And Fir`awn, and those before him, and the cities overthrown committed Al-Khati'ah.

فَعَصَوْا۟ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً

69:10 And they disobeyed their Lord's Messenger, so He seized them with a punishment that was Rabiyah.

إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَـكُمْ فِى ٱلْجَارِيَةِ

69:11 Verily, when the water rose beyond its limits, We carried you in the ship.

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَعِيَةٌ

69:12 That We might make it an admonition for you and that it might be retained by the retaining ears.

Warning concerning the Greatness of the Day of Judgement

Allah says,

الْحَاقَّةُ (١)

مَا الْحَاقَّةُ (٢)

Al-Haqqah!

What is **Al-Haqqah**?

Al-Haqqah is one of the names of the Day of Judgement, because during it the promise and the threat will inevitably occur. Due to this, Allah has declared the greatness of this matter. So He says,

وَمَا أَدْرَاكَ مَا الْحَاقَّةُ (٣)

And what will make you know what **Al-Haqqah** is?

Mention of the Destruction of the Nations

Then Allah mentions the destruction of the nations that denied the Resurrection. He says,

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ (٤)

فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ (٥)

Thamud denied through their transgression.

As for **Thamud**, they were destroyed by the **Taghiyah**!

It is the cry which will silence them, and the quake that will silence them.

Qatadah said similar to this when he said, "**At-Taghiyah** is the shout.''

Mujahid said, "**At-Taghiyah** means the sins.''

This was also said by Ar-Rabi` bin Anas and bin Zayd.

They said that it means transgression.

After mentioning this, Ibn Zayd recited the following Ayat as proof for his statement, كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ (**Thamud** denied through their transgression).

Then Allah says,

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ ...

And as for **`Ad**, they were destroyed by a wind **Sarsar**.

meaning, a cold wind.

Qatadah, As-Suddi, Ar-Rabi` bin Anas and Ath-Thawri all said about,

... عَاتِيَةٍ (٦)

`Atiyah.

"This means severe blowing of the wind.''

Qatadah said,

"It blew fiercely upon them until it pierced their hearts.''

Ad-Dahhak said, صَرْصَرٍ (**Sarsar**),

"This means cold,

and عَاتِيَةٍ **`Atiyah** means,

"it blew fiercely upon them without any mercy or blessing.''

Ali and others said,

"It blew fiercely upon their stored harvest until it was brought out worthless.''

سَخَّرَهَا عَلَيْهِمْ ...

Which Allah imposed on them,

meaning, He made it overpower them.

... سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا ...

for seven nights and eight days **Husum**,

Husum means, complete, successive and unfortunately evil.

Ibn Mas`ud, Ibn Abbas, Mujahid, Ikrimah, Ath-Thawri and others all said,

"**Husum** means in succession.''

It has been reported that Ikrimah and Ar-Rabi` bin Khuthaym both said,

"It means it was unfortunately evil upon them.''

This is similar to Allah's statement,

فِى أَيَّامٍ نَّحِسَاتٍ

in days of calamity, (41:16)

It has been said that it is that which people now call **A`jaz** (apparently used to mean evil devastation).

It seems as though the people took this term from Allah's statement,

... فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ (٧)

so that you could see the people lying toppled, as if they were **A`jaz** (trunks) of date palms, **Khawiyah**!

Ibn `Abbas said about, **خَاوِيَةٍ** (**Khawiyah**),

"It means ruined.''

Others besides him said,

"It means dilapidated,''

This means that the wind would cause one of them (palm tree) to hit the ground, and it will fall down dead on his head. Then his head would shatter and it would remain a lifeless corpse as if it were without branches, motionless.

It has been confirmed in the Two Sahihs that the Messenger of Allah said,

نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُور

I was helped by an easterly wind and the people of **`Ad** were destroyed by a westerly wind.

فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ (٨)

Do you see any remnants of them?

meaning, `do you find any one of them left or anyone who even attributes himself to being from them?' Rather they are all gone, right down to the last of them, and Allah did not make for them any successors.

Then Allah says,

وَجَاء فِرْعَوْنُ وَمَن قَبْلَهُ ...

And Fir`awn and those before him committed (sin).

This has been recited with a **Kasrah** under the letter **Qaf** (in the word **Qabalahu**, as **Qiblahu**, which changes the meaning to those who were with him in his time, and they were his followers who were disbelieving Coptic people.

Others recited it with a **Fathah** over the letter **Qaf** (as the word **Qablahu**), which means those nations before him who were similar to him.

Concerning Allah's statement,

... وَالْمُؤْتَفِكَاتُ ...

the overthrown cities,

those nations that rejected their Messengers.

... بِالْخَاطِئَةِ (٩)

committed **Al-Khati'ah.**

Al-Khati'ah means their rejection of what Allah revealed.

Ar-Rabi` said, **بِالْخَاطِئَةِ** (committed **Al-Khati'ah**).

"This means disobedience.''

Mujahid said, "They committed errors.''

Thus, Allah says,

فَعَصَوْا رَسُولَ رَبِّهِمْ ...

And they disobeyed their Lord's Messenger,

meaning they were all of the same type, they all denied the Messenger of Allah who was sent to them.

As Allah says,

كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ

Everyone of them denied the Messengers, so My threat took effect.

So whoever denies a Messenger, then verily, he denies all of the Messengers.

This is as Allah says,

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

The people of Nuh belied the Messengers,

كَذَّبَتْ عَادٌ الْمُرْسَلِينَ

`Ad belied the Messengers.

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ

Thamud belied the Messengers.

However, only one Messenger came to every nation. Thus, Allah says here,

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً (١٠)

And they disobeyed their Lord's Messenger, so He seized them with a punishment that was **Rabiyah**.

Rabiyah means, great, severe and painful.

Mujahid said, "**Rabiyah** means severe.''

As-Suddi said, "It means destructive.''

A Reminder about the Blessing of the Ship

Then, Allah says,

إِنَّا لَمَّا طَغَى الْمَاء ...

Verily, when the water rose beyond its limits,

meaning, it rose up over its shores by the leave of Allah and it overcame all that existed.

Ibn `Abbas and others said,

"The water rising beyond its boundary means it increased abundantly.''

This happened due to the supplication of Nuh against his people when they denied him, opposed him and worshipped other than Allah. Therefore, Allah answered his supplication and the people of the earth were covered with the flood except for those who were with Nuh in the

ship. Thus, are humans all from the loins of Nuh and his progeny.

For this reason Allah reminds humanity of His blessing,

إِنَّا لَمَّا طَغَى الْمَاء حَمَلْنَاكُمْ فِي الْجَارِيَةِ (١١)

Verily, when the water rose beyond its limits, We carried you in the ship.

meaning, a ship running along upon the surface of the water.

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً ...

That We might make it an admonition for you,

The pronoun "it'' here refers to the species of the object (ships) due to the general meaning alluding to this. Thus, the meaning is, `We caused its type of creation (ships) to remain (in the earth) for you, so that you ride upon the currents of the water in the seas. '

This is as Allah says,

وَجَعَلَ لَكُمْ مِّنَ الْفُلْكِ وَالأَنْعَـمِ مَا تَرْكَبُونَلِتَسْتَوُواْ عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُواْ نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ

and has appointed for you ships and cattle on which you ride; In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon. (43:12,13)

And Allah said,

وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى الْفُلْكِ الْمَشْحُونِ

وَخَلَقْنَا لَهُمْ مِّن مِّثْلِهِ مَا يَرْكَبُونَ

And an Ayah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride. (36:41,42)

Qatadah said,

"Allah caused this ship to remain until the first people of this Ummah saw it.''

However, the first view (that it refers to all ships in general) is the most apparent.

Allah continues saying,

... وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ (١٢)

and that it might be retained by the retaining ears.

meaning, that a receptive ear may understand and reflect upon this bounty.

Ibn `Abbas said,

"This means an ear that is retentive and hearing.''

Qatadah said, أُذُنٌ وَاعِيَةٌ (by the retaining ears), means:

"An ear that Allah gives intelligence, so it benefits by what it hears from Allah's Book.''

Ad-Dahhak said, وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ (and that it might be retained by the retaining ears). means,

"An ear that hears it and retains it, meaning the person who has sound hearing, and correct intellect.''

And this is general concerning everyone who understands and retains.

فَإِذَا نُفِخَ فِى الصُّورِ نَفْخَةٌ وَحِدَةٌ

69:13 Then when the Trumpet will be blown with one blowing,

وَحُمِلَتِ الأٌرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَحِدَةً

69:14 And the earth and the mountains shall be removed from their places, and crushed with a single crushing,

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ

69:15 Then on that Day shall the Event occur.

وَانشَقَّتِ السَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ

69:16 And the heaven will be rent asunder, for that Day it will be frail and torn up.

وَالْمَلَكُ عَلَى أَرْجَآئِهَآ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَـنِيَةٌ

69:17 And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.

يَوْمَئِذٍ تُعْرَضُونَ لاَ تَخْفَى مِنكُمْ خَافِيَةٌ

69:18 That Day shall you be brought to Judgement, not a secret of you will be hidden.

A Mention of the Horrors of the Day of Judgement

Allah informs,

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ (١٣)

Then when the Trumpet will be blown with one blowing,

Allah informs of the horrors that will take place on the Day of Judgement. The first of these events is the blowing of fright (into the Trumpet), which will be followed by the blowing of destruction when everyone in the heavens and the earth will be struck down except

whoever Allah wills. Then, after this will be the blowing of standing before the Lord of all that exists, and the resurrection, and the gathering. And this is that blowing. It is emphasized here that it is one blowing, because the command of Allah cannot be opposed or prevented, and it does not need to be repeated or stressed.

Thus, Allah goes on to say,

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً (١٤)

And the earth and the mountains shall be removed from their places, and crushed with a single crushing.

> meaning, they will be stretched out to the extent of the surface (of the earth) and the earth will change into something else other than the earth.

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ (١٥)

Then on that Day shall the Event occur.

meaning, the Day of Judgement.

وَانشَقَّتِ السَّمَاء فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ (١٦)

And the heaven will be rent asunder, for that Day it will be frail and torn up.

Ibn Jurayj said, "This is like Allah's statement,

وَفُتِحَتِ السَّمَآءُ فَكَانَتْ أَبْوَباً

> And the heaven shall be opened, it will become as gates. (78:19)

Ibn `Abbas said,

> "It (the sky) will be torn apart and the Throne will be near it.''

وَالْمَلَكُ عَلَى أَرْجَائِهَا ...

And the angels will be on its sides,

The word **Malak** here is referring to the species of angels (all of them); meaning the angels collectively will be standing on the sides of the heavens.

Ar-Rabi` bin Anas said concerning Allah's statement, وَالْمَلَكُ عَلَى أَرْجَائِهَا (And the angels will be on its sides),

"This means that they will be standing on what has been ground to powder of the heavens looking at the people of the earth.'

... وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ (١٧)

and eight angels will, that Day, bear the Throne of your Lord above them.

The Children of Adam being presented before Allah

Concerning the statement of Allah,

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنكُمْ خَافِيَةٌ (١٨)

That Day shall you be brought to Judgement, not a secret of you will be hidden.

meaning, `you will all be presented to the Knower of the secrets and private counsels. He is the One from Whom none of your affairs are hidden. He is the Knower of all things apparent, secret and hidden.'

This is the reason that Allah says, لَا تَخْفَى مِنكُمْ خَافِيَةٌ (not a secret of you will be hidden).

Imam Ahmad recorded from Abu Musa that the Messenger of Allah said,

يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرْضَاتٍ، فَأَمَّا عَرْضَتَانِ فَجِدَالٌ وَمَعَاذِيرُ، وَأَمَّا الثَّالِثَةُ فَعِنْدَ ذَلِكَ تَطِيرُ الصُّحُفُ فِي الْأَيْدِي فَآخِذٌ بِيَمِينِهِ وَآخِذٌ بِشِمَالِه

The people will be exhibited three times on the Day of Judgement. The first two presentations will be (their) arguing and offering excuses. During

> the third presentation the pages (records) will fly into their hands. Some of them will receive the records in their right hands and some will receive them in their left hands.

Ibn Majah and At-Tirmidhi both recorded this Hadith.

فَأَمَّا مَنْ أُوتِىَ كِتَـبَهُ بِيَمِينِهِ فَيَقُولُ هَآؤُمُ اقْرَؤُاْ كِتَـبِيَهْ

69:19 Then as for him who will be given his Record in his right hand will say: "Here! read my Record!''

إِنِّى ظَنَنتُ أَنِّى مُلَـقٍ حِسَابِيَهْ

69:20 "Surely, I did believe that I shall meet my account!''

فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ

69:21 So, he shall be in a life, well-pleasing.

فِى جَنَّةٍ عَالِيَةٍ

69:22 In a lofty Paradise,

قُطُوفُهَا دَانِيَةٌ

69:23 The fruits in bunches whereof will be low and near at hand.

كُلُواْ وَاشْرَبُواْ هَنِيئَاً بِمَآ أَسْلَفْتُمْ فِى الأَيَّامِ الْخَالِيَةِ

69:24 Eat and drink at ease for that which you have sent on before you in days past!

The Happiness of the Person Who will receive His Book in His Right Hand and His Good Situation

Allah informs of,

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَؤُوا كِتَابِيهْ (١٩)

Then as for him who will be given his Record in his right hand will say: "Here! read my Record!''

> Allah informs of the happiness of those who receive their Book in the right hand on the Day of Judgement and being pleased with this. Out of his extreme pleasure is his saying to everyone that he meets,

هَاؤُمُ اقْرَؤُوا كِتَابِيهْ (Here! read my Record!) meaning,

> `take my Book and read it.'
>
> He will say this because he knows that what is in it is good and purely virtuous deeds. He will be of those whom Allah replaced their bad deeds (evils) with good deeds.

Abdur-Rahman bin Zayd said, "The meaning of هَاؤُمُ اقْرَؤُوا كِتَابِيهْ (Here! read my Record!) is

> `Here, read my Book.'... The suffix `**Um**' is a grammatical addition.''
>
> This is what he (`Abdur-Rahman) said. It seems apparent that the suffix `**Um**' means here `you all.'

Ibn Abi Hatim recorded that Abdullah bin Abdullah bin Hanzalah - and he (Hanzalah) was the Companion who was washed by the angels for his funeral - said,

> "Verily, Allah will stop His servant on the Day of Judgement and He will make his sins appear on the outside of his Book of Records. Then He will say to him,
>
> `Did you do this'
>
> The servant will respond, `Yes my Lord.'

Then Allah will say to him, `I will not expose you (or dishonor you) for it, for verily, I have forgiven you. '

The person will then say, `Here (you all) read my Book!'''

إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيهْ (٢٠)

Surely, I did believe that I shall meet my account!

This will be when he (the servant of Allah) will be saved from being disgraced and exposed on the Day of Judgement.

In the Sahih, it is recorded from Ibn `Umar that he was asked about the private counsel. He responded by saying that he heard the Messenger of Allah saying,

يُدْنِي اللهُ الْعَبْدَ يَوْمَ الْقِيَامَةِ فَيُقَرِّرُهُ بِذُنُوبِهِ كُلِّهَا، حَتَّى إِذَا رَأَى أَنَّهُ قَدْ هَلَكَ قَالَ اللهُ تَعَالَى:

إِنِّي سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ، ثُمَّ يُعْطَى كِتَابَ حَسَنَاتِهِ بِيَمِينِهِ.

وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ فَيَقُولُ الْأَشْهَادُ

Allah will bring the servant close (to Him) on the Day of Judgement and make him confess all of his sins. This will continue until the servant thinks that he is about to be destroyed. Then Allah will say,

"Verily, I have concealed these sins for you in the worldly life and I have forgiven you for them today.''

Then he will be given his Book of good deeds in his right hand.

However, about the disbeliever and the hypocrite, the witnesses will say,

هَـؤُلاءِ الَّذِينَ كَذَبُواْ عَلَى رَبِّهِمْ أَلاَ لَعْنَةُ اللَّهِ عَلَى الظَّـلِمِينَ

"These are those who lied on their Lord, and verily, the curse of Allah is on the wrongdoers.''

Allah's statement, إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيهْ Surely, I did believe that I shall meet my account!

means, `I used to be certain in the worldly life that this day would definitely come.'

This is as Allah says,

الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَـقُوا رَبِّهِمْ

(They are those) who are certain that they are going to meet their Lord. (2:46)

Allah then says,

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ (٢١)

So he shall be in a life, well-pleasing. (69:21)

meaning, pleasant.

فِي جَنَّةٍ عَالِيَةٍ (٢٢)

In a lofty Paradise,

meaning, having elevated castles, beautiful wide-eyed maidens, pleasant stations and eternal joy.

It has been confirmed in the Sahih that the Prophet said,

إِنَّ الْجَنَّةَ مِائَةُ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْض

Verily, Paradise has one hundred levels and between each level is a distance like the distance between the earth and the sky.

Then Allah says,

قُطُوفُهَا دَانِيَةٌ (٢٣)

The fruits in bunches whereof will be low and near at hand.

Al-Bara' bin `Azib said,

"This means close enough for one of them (the people of Paradise) to reach them while he is lying on his bed.''

More than one person has said this.

Then Allah says,

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ (٢٤)

Eat and drink at ease for that which you have sent on before you in days past!

meaning, this will be said to them as an invitation to them of blessing, favor and goodness.

For verily, it has been confirmed in the Sahih that the Messenger of Allah said,

اعْمَلُوا وَسَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ أَحَدًا مِنْكُمْ لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّة

Work deeds, strive, seek to draw near (to Allah) and know that none of you will be admitted into Paradise because of his deeds.

They (the Companions) said, "Not even you O Messenger of Allah''

He replied,

وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ مِنْهُ وَفَضْل

Not even me, except if Allah covers me with mercy from Himself and grace.

وَأَمَّا مَنْ أُوتِىَ كِتَـبَهُ بِشِمَالِهِ فَيَقُولُ

69:25 But as for him who will be given his Record in his left hand, will say:

يلَيْتَنِى لَمْ أُوتَ كِتَـبِيَهْ

"I wish that I had not been given my Record!''

وَلَمْ أَدْرِ مَا حِسَابِيَهْ

69:26 "And that I had never known how my account is!''

يلَيْتَهَا كَانَتِ الْقَاضِيَةَ

69:27 "Would that it had been my end!''

مَآ أَغْنَى عَنِّى مَالِيَهْ

69:28 "My wealth has not availed me;''

هَلَكَ عَنِّى سُلْطَـنِيَهْ

69:29 "My power has gone from me!''

خُذُوهُ فَغُلُّوهُ

69:30 (It will be said):

"Seize him and fetter him;''

ثُمَّ الْجَحِيمَ صَلُّوهُ

69:31 "Then throw him in the blazing Fire.''

ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعاً فَاْسْلُكُوهُ

69:32 "Then fasten him on a chain whereof the length is seventy cubits!''

إِنَّهُ كَانَ لاَ يُؤْمِنُ بِاللَّهِ الْعَظِيمِ

69:33 Verily, he used not to believe in Allah, the Most Great,

وَلاَ يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ

69:34 And urged not the feeding of the poor.

فَلَيْسَ لَهُ الْيَوْمَ هَـهُنَا حَمِيمٌ

69:35 So, no friend has he here this Day,

وَلاَ طَعَامٌ إِلاَّ مِنْ غِسْلِينٍ

69:36 Nor any food except filth from Ghislin.

لاَّ يَأْكُلُهُ إِلاَّ الْخَـطِئُونَ

69:37 None will eat it except the Khati'un.

The Bad Condition of Whoever is given His Record in His Left Hand

These Ayat inform about the condition of the wretched people when one of them is given his Record (of deeds) in his left hand when the people are brought before Allah. At this time he will be very remorseful.

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهْ (٢٥)

وَلَمْ أَدْرِ مَا حِسَابِيهْ (٢٦)

يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ (٢٧)

But as for him who will be given his Record in his left hand, (He) will say:

"I wish that I had not been given my Record! And that I had never known how my account is!

Would that it had been my end!...''

Ad-Dahhak said,

> "Meaning a death which is not followed by any life.''
>
> Likewise said Muhammad bin Ka`b, Ar-Rabi` and As-Suddi.

Qatadah said,

> "He will hope for death even though in the worldly life it was the most hated thing to him.''

مَا أَغْنَى عَنِّي مَالِيهْ (٢٨)

هَلَكَ عَنِّي سُلْطَانِيهْ (٢٩)

My wealth has not availed me; my power has gone from me.

> means, `my wealth and my honor did not protect me from the punishment of Allah and His torment. Now the matter has ended with me alone and I have no helper nor anyone to save me.'

At this Allah says,

خُذُوهُ فَغُلُّوهُ (٣٠)

ثُمَّ الْجَحِيمَ صَلُّوهُ (٣١)

Seize him and fetter him; then throw him in the blazing Fire.

> meaning, He will command the guardians of Hell to forcibly remove him from the gathering place,
>
> fetter him - meaning put iron collars on his neck -
>
> then carry him off to Hell and cast him into it, meaning they will submerge him in it.

Allah said,

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ (٣٢)

Then fasten him on a chain whereof the length is seventy cubits!

Ka`b Al-Ahbar said,

> "Every ring of it will be equal to the entire amount of iron found in this world.''

Al-`Awfi reported that Ibn `Abbas and Ibn Jurayj both said,

> "Each cubit will be the forearm's length of an angel.''

Ibn Jurayj reported that Ibn `Abbas said, فَاسْلُكُوهُ (Then fasten him) ,

> "It will be entered into his buttocks and pulled out of his mouth. Then they will be arranged on this (chain) just like locusts are arranged on a stick that is being roasted.''

Al-`Awfi reported from Ibn `Abbas that he said,

> "It will be ran into his behind until it is brought out of his two nostrils so he will not be able to stand on his two feet.''

Imam Ahmad recorded from `Abdullah bin `Amr that the Messenger of Allah said,

> لَوْ أَنَّ رَصَاصَةَ مِثْلَ هذِهِ وأشار إلى جُمْجُمَةٍ أُرْسِلَتْ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، وَهِيَ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ، لَبَلَغَتِ الْأَرْضَ قَبْلَ اللَّيْلِ ولَوْ أَنَّهَا أُرْسِلَتْ مِنْ رَأْسِ السِّلْسِلَةِ لَسَارَتْ أَرْبَعِينَ خَرِيفًا اللَّيْلَ وَالنَّهَارَ قَبْلَ أَنْ تَبْلُغَ قَعْرَهَا أَوْ أَصْلَهَا

> If a drop of lead like this - and he pointed to a skull bone - were sent from the heaven to the earth, and it is a distance of five hundred years travel, it would reach the earth before night. And if it (the same drop of lead) were sent from the

head of the chain (of Hell), it would travel forty fall seasons, night and day, before it would reach its (Hell's) cavity or base.

At-Tirmidhi also recorded this Hadith and he said, "This Hadith is **Hasan**.''

Concerning Allah's statement,

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ (٣٣)

وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ (٣٤)

Verily, he used not to believe in Allah, the Most Great, and urged not on the feeding of the poor.

meaning, he did not establish the right of Allah upon him, of obedience to Him and performing His worship. He also did not benefit Allah's creation nor did he give them their rights. For verily, Allah has a right upon the servants that they worship Him alone and not associate anything with Him.

The servants of Allah also have a right upon each other to good treatment and assistance in righteousness and piety. For this reason, Allah commanded performance of the prayer and the payment of **Zakah**.

When the Prophet was (in his last moments) near death he said,

الصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُم

The prayer (**As-Salah**) and your right hand possessions (i.e., slaves).

Allah says,

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ (٣٥)

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ (٣٦)

لَا يَأْكُلُهُ إِلَّا الْخَاطِؤُونَ (٣٧)

So no friend has he here this Day. Nor any food except filth from the washing of wounds.

None will eat it except the **Khati'un**.

> meaning, there is no one today who can save him from the punishment of Allah, nor any close friend or intercessor whose request would be honored. He will have no food here except for the filthy washing of wounds.

Qatadah said,

> "It will be the worst food of the people of the Hellfire.''

Ar-Rabi` and Ad-Dahhak both said,

> "It (**Ghislin**) is a tree in Hell.''

Shabib bin Bishr reported from Ikrimah that Ibn Abbas said,

> **`Ghislin** will be the blood and fluid that will flow from their flesh.''

Ali bin Abi Talhah reported from Ibn Abbas that he said,

> "**Ghislin** is the pus of the people of the Hellfire.''

فَلاَ أُقْسِمُ بِمَا تُبْصِرُونَ

69:38 So, I swear by whatsoever you see,

وَمَا لاَ تُبْصِرُونَ

69:39 And by whatsoever you see not,

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

69:40 That this is verily the word of an honored Messenger.

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلاً مَّا تُؤْمِنُونَ

69:41 It is not the word of a poet, little is that you believe!

وَلاَ بِقَوْلِ كَاهِنٍ قَلِيلاً مَّا تَذَكَّرُونَ

69:42 Nor is it the word of a soothsayer, little is that you remember!

تَنزِيلٌ مِّن رَّبِّ الْعَـلَمِينَ

69:43 This is the revelation sent down from the Lord of all that exists.

The Qur'an is the Speech of Allah

Allah swears by His creation, in which some of His signs can be seen in His creatures. These also indicate the perfection of His Names and Attributes. He then swears by the hidden things that they cannot see. This is an oath swearing that the Qur'an is His Speech, His inspiration and His revelation to His servant and Messenger, whom He chose to convey His Message, and the Messenger carried out this trust faithfully.

So Allah says,

فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ (٣٨)

وَمَا لَا تُبْصِرُونَ (٣٩)

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ (٤٠)

So I swear by whatsoever you see, and by whatsoever you see not, that this is verily the word of an honored Messenger.

meaning, Muhammad. Allah gave this description to him, a description which carries the meaning of conveying, because the duty of a messenger is to convey from the

sender. Therefore, Allah gave this description to the angelic Messenger in Surah **At-Takwir**, where he said,

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ذِى قُوَّةٍ عِندَ ذِى الْعَرْشِ مَكِينٍ مُّطَـعٍ ثَمَّ أَمِينٍ

Verily, this is the Word of (this Qur'an brought by) a most honorable messenger. Owner of power (and high rank) with Allah, the Lord of the Throne. Obeyed and trustworthy. (81:19-21)

And here, it refers to Jibril.

Then Allah says,

وَمَا صَـحِبُكُمْ بِمَجْنُونٍ

and your companion is not a madman. (81:22)

meaning, Muhammad .

وَلَقَدْ رَءَاهُ بِالاٌّفُقِ الْمُبِينِ

And indeed he saw him in the clear horizon. (81:23)

meaning, Muhammad saw Jibril in his true form in which Allah created him.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

And he is not **Danin** with the Unseen. (81:24)

meaning, suspicious.

وَمَا هُوَ بِقَوْلِ شَيْطَـنٍ رَّجِيمٍ

And it (the Qur'an) is not he word of the outcast Shaytan. (81:25)

This is similar to what is being said here.

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ (٤١)

وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَا تَذَكَّرُونَ (٤٢)

It is not the word of a poet, little is that you believe!

Nor is it the word of soothsayer, little is that you remember!

> So in one instance Allah applies the term messenger to the angelic Messenger and in another instance He applies it to the human Messenger (Muhammad). This is because both of them are conveying from Allah that which has been entrusted to them of Allah's revelation and Speech.

Thus, Allah says,

تَنزِيلٌ مِّن رَّبِّ الْعَالَمِينَ (٤٣)

This is the revelation sent down from the Lord of all that exists.

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الأَقَاوِيلِ

69:44 And if he had forged a false saying concerning Us,

لأَخَذْنَا مِنْهُ بِالْيَمِينِ

69:45 We surely would have seized him by his right hand,

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

69:46 And then We certainly would have cut off Al-Watin from him,

فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَـجِزِينَ

69:47 And none of you could have prevented it from him.

وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ

69:48 And verily, this is a Reminder for those who have Taqwa.

وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ

69;49 And verily, We know that there are some among you that deny.

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَـفِرِينَ

69:50 And indeed it will be an anguish for the disbelievers.

وَإِنَّهُ لَحَقُّ الْيَقِينِ

69:51 And verily, it (this Qur'an) is an absolute truth with certainty.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

69:52 So, glorify the Name of your Lord, the Most Great.

If the Prophet forged anything against Allah, then Allah would punish Him

Allah says,

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ (٤٤)

And if he had forged a false saying concerning Us,

meaning, `if Muhammad forged something against Us, as they claim, and added or removed anything from the Message, or said anything from himself while attributing it to Us, then We would surely be swift in punishing him.

And of course, Muhammad did not do any of this (as the disbelievers claimed).'

Thus, Allah says,

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ (٤٥)

We surely would have seized him by his right hand,

It has been said that this means,

`We would seize him by the right hand because it is more stronger in grabbing.'

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ (٤٦)

And then We certainly would have cut off **Al-Watin** from him,

Ibn `Abbas said,

"It (**Al-Watin**) refers to the artery of the heart, and it is the vein that is attached to the heart.''

This has also been said by `Ikrimah, Sa`id bin Jubayr, Al-Hakim, Qatadah, Ad-Dahhak, Muslim Al-Batin and Abu Sakhr Humayd bin Ziyad.

Muhammad bin Ka`b said,

"It (**Al-Watin**) is the heart, its blood, and whatever is near it.''

Concerning Allah's statement,

فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ (٤٧)

And none of you could have prevented it from him.

means, `none of you would be able to come between Us and him if We wanted to do any of this to him.'

The meaning behind all of this is to say that he (Muhammad) is truthful, righteous and guided because Allah determined what he is to convey

from Him, and Allah helps him with fantastic miracles and definite proofs.

Then Allah says,

وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ (٤٨)

And verily, this (Qur'an) is a Reminder for those who have **Taqwa**.

meaning, the Qur'an.

This is just as Allah says,

قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَآءٌ وَالَّذِينَ لاَ يُؤْمِنُونَ فِى ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى

Say:

"It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them.''

Then Allah says,

وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ (٤٩)

And verily, We know that there are some among you that deny (this Qur'an).

meaning, with this explanation and clarification, there will still be among you those who reject the Qur'an.

Then Allah says,

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ (٥٠)

And indeed it (this Qur'an) will be an anguish for the disbelievers (on the Day of Resurrection).

Ibn Jarir said,

"And verily this rejection will be anguish for the disbelievers on the Day of Judgement.''

He (Ibn Jarir) also mentioned a similar statement from Qatadah.

It is possible that the meaning of the pronoun (it) may also refer to the Qur'an, in which case the verse would mean that the Qur'an and belief in it are a cause of anguish for the disbelievers.

This is as Allah says,

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ لاَ يُؤْمِنُونَ بِهِ

Thus have We caused it (the denial of the Qur'an) to enter the hearts of the criminals. They will not believe in it. (26:200,201)

And Allah said,

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ

And a barrier will be set between them and that which they desire. (34:54)

Therefore, Allah says here,

وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾

And verily, it (this Qur'an) is an absolute truth with certainty.

meaning, the right and truthful news in which there is no doubt, suspicion or confusion.

Then Allah says,

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

So glorify the Name of your Lord, the Most Great.

meaning, He Who sent down this magnificent Qur'an.

This is the end of the Tafsir of Surah **Al-Haqqah**. And to Allah belong all praise and blessings.